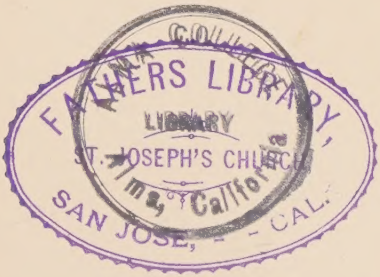
INDEX

TO THE WORKS OF

JOHN HENRY CARDINAL NEWMAN



INDEX

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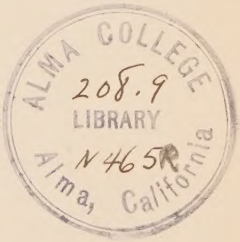
JOHN HENRY CARDINAL NEWMAN

BY

JOSEPH RICKABY, S.J., B.Sc. (OXON.)

—— quo fit ut omnis
Votiva pateat veluti descripta tabella
Vita senis.

—HORACE, *Satires*, lib. 2, sat. 1



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PREFACE

I CLAIM that this Index be tried by these three questions: 'Did Newman say this?'; 'Did he ever unsay it, and if so, where?'; 'Are there any notable sayings of his not brought into due prominence?'

This is not a Concordance, or Onomasticon: it is meant to be *a guide to Newman's thought*, to the changes of that thought, or, as he would have said, to the 'development' which his thought ran through, from the first public utterances of the Fellow of Oriel to the last words of the aged Priest of the Oratory. In later life he republished sundry of his Anglican works, with notes not unfrequently opposed to the text. The chief retractations I have indicated by a phrase familiar to readers of St. Thomas, *sed contra*.

To avoid cross-references, I have often entered the same saying under several headings. I do not warrant the words given being the exact words of Newman except where they are put in inverted commas.

The figures throughout refer to the pages of the standard edition published by Messrs. Longmans, the latest at the time I write. Thus ***Apo.*** 360 is ***Apologia,*** p. 360, ed. 1908. The reader is referred to the following list of Works Indexed.

JOSEPH RICKABY.

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Confirmation, 'no one wilfully resists the Ordinance, but will thereby be visibly a worse Christian,' ***P.S.***, ii., 78 : timely reception of, 'let them not get too old,' *ib.*, iv., 62-5 : an Anti-Protestant service, ***V.M.***, ii., 42, 43 : Gifts of the Holy Ghost given in, ***S.N.***, 332, 333.

Conservatism, a Conservative, 'a man who is at the top of the tree, and knows it, and means never to come down,' ***H.S.***, iii., 131, 132 : 'to prefer the establishment of religion to its purity, is Conservatism,' ***H.S.***, iii., 132, 133 : the opposite to detachment, *ib.*, 130, 133 : old men conservative, *ib.*, 134, 140.

Conscience, 'natural,' 'our instinctive sense of right and wrong,' ***P.S.***, i., 216, 217, 219 : 'Reason is set against Conscience and usurps its power,' *ib.*, i., 219 *sq.* : 'a stern, gloomy principle,' 'its effect is to burden and sadden the religious mind,' ***P.S.***, i., 312 : ***G.A.***, 390, 391 : ***O.S.***, 67 : misery of a bad conscience, ***P.S.***, v., 147, 148 : not every conscience illuminated by God, *ib.*, v., 226, 234 : testimony of conscience in godly sincerity implies a willingness to let go our old selves and suffer God to change us, *ib.*, v., 237, 241 : instances of the lack of this, *ib.*, v., 242-7 : conscience 'incites us to a noble faith in what we cannot see,' ***P.S.***, vi., 339, 340 : led by conscience, one 'will learn from experience the doctrine of original sin, before he knows the actual name of it,' ***P.S.***, viii., 116, 117 : 'the Gospel the completion and perfection of that religion which natural conscience teaches,' ***P.S.***, viii., 120, 202 : ***O.S.***, 64-8 : ***G.A.***, 417, 418, 423, 487 : 'the Christian's faith and obedience are not the same religion as that of natural conscience, as being some way beyond it,' ***P.S.***, viii., 202 : Adam and Eve 'lost Eden, and they gained a conscience,' ***P.S.***, viii., 258 : 'since the inward law of Conscience brings with it no proof of its truth,' habitual obedience to it

'implies the exercise of a vigorous faith in the truth of its suggestions, quieting the murmurs of Reason,' ***U.S.***, 19: 'implies a relation between the soul and a something exterior, and that, moreover, superior to itself,' ***U.S.***, 18: deference to, perverted into deference to our own judgment, ***U.S.***, 172: ***Diff.***, ii., 250: 'a simple element in our nature, yet its operations admit of being surveyed and scrutinized by Reason,' ***U.S.***, 183: 'there are those who make excuse for stifling an enquiry which conscience tells them they ought to pursue,' ***Ess.***, i., 217-20: 'more imperative in enforcing duty than successful in determining duty in particular cases,' ***Dev.***, 361: 'the State ought to have a conscience,' ***Diff.***, ii., 267: three substitutes for Conscience: Human Law, Expediency, Beauty, ***H.S.***, iii., 79, 80: 'Conscience is pronounced superannuated and retires on a pension,' *ib.*, 79: Conscience confounded with what is called a moral sense, a mere self-respect and self-contemplation, ***Idea***, 191-3, 199, 200: injunctions of Conscience, awful, delicate apparitions, how they vanish and come back again, ***Idea***, 514, 515: witness to the being of a God, ***Call.***, 314: ***Apo.***, 198: ***M.D.***, 496: ***S.N.***, 187: ***G.A.***, 104-18, 389-91: ***P.S.***, ii., 18: ***Mix.***, 152: like a clock, needs regulating, ***G.A.***, 233, 234: left to itself, becomes wavering, ambiguous, and false, ***Mix.***, 83, 84: man has reason and conscience by nature, not by grace, *ib.*, 151, 152: natural conscience would lead a man on, but generally does not, ***O.S.***, 20, 21: conscience, pointing to God, to man's ignorance and sinfulness, puts some minds on the look-out for a revelation, ***O.S.***, 64-9: ***G.A.***, 390, 391, 423: ***H.S.***, iii., 79: a broad distinction between reason and conscience; the latter the safer guide, the former may be the clearer, nay even the truer, ***Apo.***, 359: 'the temptation of substituting reason for conscience,' ***Apo.***, 316: the substitution of reason for conscience is utilitarianism, ***U.S.***, 184: conscience as 'a mere sort of sense of propriety,' conscience as 'the echo of God's voice'; 'the first way is not of faith, the second is of faith,' ***S.N.***, 327: ***G.A.***, 105, 106: ***Mix.***, 151, 152: conscience the law of God as apprehended in the minds of individual men, ***Diff.***, ii., 247: not a judgment on any speculative truth, but bears immediately upon something to be done or not done, *ib.*, 256: never lawful to go against conscience, not even against an erroneous conscience, ***Diff.***, ii., 247, 259, 260: ***Ess.***, i., 217: cannot be 'resolved into any combination of principles more elementary than itself,' ***Diff.***, ii., 248: 'the internal witness of both the existence and the law of God,' *ib.*: 'the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas,' ***Diff.***, ii., 248, 249: 'I shall drink—to the Pope, if you please—still to Conscience first, and to the Pope afterwards,' ***Diff.***, ii., 258, 261: Conscience set aside by philosophy, 'as though the very notion of responsibility were irrational in that infinite eternal network of cause and effect in which we helplessly

lie,' ***Diff.***, ii., 249: conscience in the popular mind, 'the right of acting according to judgment or humour, without any thought of God at all,' ***Diff.***, ii., 250: 'conscience is a stern monitor, but in this century it has been superseded by a counterfeit, the right of self-will,' *ib.*: papal condemnation of liberty of conscience falls on liberty of conscience falsely so called, ***Diff.***, ii., 251, 252, 273-5: Papacy presupposes the natural light of conscience, also the insufficiency of that light, *ib.*, 252-4: *locus classicus* on Conscience, ***G.A.***, 105-18: ***Diff.***, ii., 246-61: 'Conscience has both a critical and a judicial office,' 'it is a moral sense and a sense of duty,' ***G.A.***, 105, 106: answer to such as see no more in conscience than a taste or association, ***G.A.***, 122-4: atheist view of conscience, ***G.A.***, 246: internal teacher of natural religion, ***G.A.***, 389-91.

Constantine the Great, our benefactor, ***Ari.***, 242: a statesman, not a theologian, more anxious for concord than for orthodoxy, *ib.*, 242-4: his Edict of Milan (A.D. 313), *ib.*, 245: forcibly represses Donatists and other Sectaries, *ib.*, 245, 246: his letter to Alexander and Arius, *ib.*, 247-9: ***Diff.***, i., 382-5: ***G.A.***, 142, 143: puts pressure upon Arian bishops, ***Ari.***, 255, 256: his vision of the Cross and testimony thereof to Eusebius, ***Mir.***, 271-84: at Nicæa, ***Ath.***, i., 55, 56: ii., 184: ***Diff.***, ii., 201.

Contemplative Life, Martha to 'minister with the Angels,' Mary to 'adore with the Seraphim,' ***P.S.***, iii., 322: with Mary, the aged and the children, ministers of the altar, the unmarried, the spirits of the just made perfect, *ib.*, 322-6: the better part, *ib.*, 326, 327: the strength of the Church, *ib.*, 331-3.

Contradictions, 'arise from the want of depth in our minds to master the whole truth,' ***P.S.***, v., 48: holiness a seeming union of contradictions, *ib.*, v., 67: vii., 12: viii., 99, 100: apparent contradictions about space, time, mathematical lines, and so about religion and science: various professors must go on quietly in a neighbourly way, awkward appearances notwithstanding, with full faith in the consistency of that multiform truth which they hold between them, ***Idea***, 463-5: in seeming contradictions between science and revelation, the point will turn out to be either '*not* proved, or not *contradictory*, or not contradictory to anything *really revealed*,' *e.g.* Copernicanism, *ib.*, 467.

Controversy, use of hard names in, ***V.M.***, i., pref., pp. xxvii., xxviii.: ii., 158, 159, 178: on sacred subjects almost an irreverence, ***Ari.***, 136, 137: Whately on the laws of controversy excluding ridicule and insult, ***Prepos.***, 201, 202: laws grossly violated by the Protestant agitation of 1850, *ib.*, 200, 201, 203-7: ridicule of individuals, permissible in a free country, ***Prepos.***, 203, 204: rule among gentlemen to accept an adversary's denial, ***Prepos.***, 226: ***Apo.***, pref., ix., x.: 'no one seems to look for any great devotion or fervour in controversialists, writers on Christian Evidences, theologians, and the like,' ***G.A.***, 216: 'as we advance in perception of the Truth, we all become less fitted to be contro-

versialists,' ***V.M.***, i., 69: 'those who are certain of a fact are indolent disputants,' ***G.A.***, 201-3.

Conversion (in the spiritual sense), not usually a clearly marked date, ***P.S.***, iii., 90: an unconditional surrender, *ib.*, iii., 96, 97: how is he to know he is forgiven? *ib.*, iii., 99, *cf.* 97: 'one never can be sure of a new convert,' *ib.*, iii., 341: sudden conversion not to be looked for by those at present living in sin, *ib.*, viii., 211-3: a conversion not of God marked by instability, *ib.*, viii., 222; by moroseness, *ib.*, viii., 223: true conversions not so sudden as they seem, *ib.*, viii., 225-7: an *a priori* view of the unconverted state as one of Pelagian self-righteousness, ***Ess.***, i., 395-8: story of a conversion, ***Call.***, 165, 166: charity needed for conversion, ***Mix.***, 80-1: Newman's conversion in boyhood, ***Apo.***, 4.

Conversion (in the theological sense), a convert in favour with no party, ***Ess.***, ii., 338, 339: votaries of private judgment angry at a conversion, *ib.*, ii., 340: wrong motives of conversion, *ib.*, ii., 343: apology of recent converts (1846), ***Ess.***, ii., 424-7: conversion positive, not negative, not by being unclothed, but clothed upon, *profectus fidei, non permutatio*, ***D.A.***, 200: ***Dev.***, 200, 201: ***Call.***, 291: ***Apo.***, 49-52: ***G.A.***, 245-51: converts not to be hurried nor accused of motives, ***L.G.***, 112, 113: a convert's experience, *ib.*, 186: silent ripening of a conversion, *ib.*, 202, 203: wrong way of conversion by criticism, such converts 'criticize themselves out of it again,' *ib.*, 205: due delay, ***L.G.***, 334, 335: final decision and its cost, *ib.*, 341-7, 369, 372: conversion a question of salvation, *ib.*, 367: *moral certainty* before conversion, ***L.G.***, 384, 385: 'pride treading down faith and conviction,' ***Call.***, 164, 165: clear and fearless confidence consequent upon conversion, ***Mix.***, 179, 180, 187: attitude to converts of the communion they have left, ***Mix.***, 179, 182, 183: stages of conversion, *ib.*, 188, 189: advice to persons in the first stage of conversion, ***Mix.***, 231-5: a surprise, ***O.S.***, 56: intellectual difficulties in the way, ***Diff.***, i., pref., pp. ix.-xi.: converts apt to fail in consistency, ***S.N.***, 311: 'the convert comes, not only to believe in the Church, but also to trust and obey her priests, and to conform himself in charity to her people,' ***Diff.***, ii., 19: not debarred for ever from writing and taking sides in an open question in religion, *ib.*, ii., 19, 20: typical argumentative process of conversion, ***G.A.***, 288-91: of a lapsed convert 'the world will say that he has lost his certitude of the divinity of the Catholic faith, but he never had it,' ***G.A.***, 247, 248.

Convocation of Canterbury, *H.S.*, iii., 341-421: its constitution, *ib.*, 341: prorogued A.D. 1717-1835, *ib.*, 342: its fortunes under William III., controversies between Wake and others as to the King's power over it, *ib.*, 343-53, 390-4: quarrel of the Lower with the Upper House on the question of Adjournments, *ib.*, 355-76: the Lower House in 1689 saved 'innovations such as would literally have been fatal to us as a Church,' *ib.*, 378: Convocation under Anne and George,

the Hoadley catastrophe, *ib.*, 381-8: Convocation from early times to Charles II., *ib.*, 395-404: tacit resignation of the power of granting subsidies, *ib.*, 404, 405.

Corruptions, a corruption an unfaithful development of doctrine, ***Dev.***, 41, 170, 171: ascribed to the Church of Rome, ***V.M.***, i., 40-2: ***Diff.***, i., 266, 267: her practical teaching a corruption, ***V.M.***, ii., 113 *sq.*, 370 *sq.*: *ib.*, i., pref., pp. xxxvii., xliv.-xlvi.: in practice, 'the natural effect of a multitude having faith and hope without the saving grace of love,' ***Diff.***, i., 278-88: a necessary and ordinary phenomenon, ***Diff.***, i., 348: 'a people's religion is ever a corrupt religion, in spite of the provisions of Holy Church,' ***Diff.***, ii., 81: ***V.M.***, i., 40-2, *notes:* what Anglicans call Roman corruptions (***Apo.***, 105, 106) are often true developments, ***Diff.***, i., 395.

Councils, General, 'may err' as such, 'unless in any case it is promised that they shall not err': 'such a promise does exist,' ***V.M.***, ii., 291: ***Ath.***, ii., 96: some General Councils not Ecumenical, ***V.M.***, ii., 292, *note:* proceedings at Nicæa, ***Ari.***, 250-4: rival Councils of Sardica and Philippopolis, *ib.*, 289, 293, 294: the *cursus publicus*, *ib.*, 293, *note:* Councils of Arles and Milan, ***Ari.***, 314-7: of Sirmium, Seleucia, and Ariminum, *ib.*, 343-50, 423-30: the original Creed of Nicæa, *ib.*, 395: ***Ath.***, i., 57: of Constantinople, ***Ari.***, 388-92: 'General Councils said what they should not have said,' ***Ari.***, 466, 468: Council of Jerusalem at the consecration of the Martyry (church built by Constantine on the site of Calvary) received Arius into communion, ***Ath.***, i., 92-4: Council of Antioch, called the Council of the Dedication, its three formulas of Faith, ***Ath.***, i., 94-9: another Council of Antioch and Formula, ***Ath.***, i., 100, 101: a fifth Formula, called the Macrostich, also at Antioch, ***Ath.***, i., 102-8: ***Ari.***, 286, 287: Councils and Formulas of Sirmium, ***Ath.***, i., 108-16: ***Ari.***, 312-4, 423-30: Photinus (Scotinus) condemned there, ***Ath.***, i., 105, 108, *notes:* Council of Nicæa a witness to Tradition, unconstrained by secular power, ***Ess.***, i., 123-7: second Nicene Council made 'an extrinsic addition to the Creed,' ***Ess.***, ii., 7: *sed contra*, *ib.*, *note:* scandals of Councils, ***H.S.***, ii., 335, 336: Vatican Council, ***Diff.***, ii., 193, 299-319: is a mere majority enough to make a conciliar decree binding? ***Diff.***, ii., 303, 304: such binding force may accrue, not from the Council, but from the acceptance of the Church, ***Diff.***, ii., 304, 305: Council of Ephesus a parallel to the Vatican, ***Diff.***, ii., 305-7: facts of the Council of Ephesus, ***Diff.***, ii., 372-5: 'a council of Bishops is only one of the modes in which he (the Pope) exercises his infallibility: the seat of infallibility is in him, and they are adjuncts,' ***Diff.***, ii., 371.

Crabbe, his *Tales of the Hall*, quoted, 'this poem . . . I have never lost my love of it,' ***Idea***, 150: ***Ess.***, i., 18, 19.

Credence, the notional assent which we accord to that general information, that 'gentleman's knowledge,' which fills in the *lacunæ* of our professional knowledge and makes the or-

dinary furniture of the mind, ***G.A.***, 53-5: how it differs from Opinion, *ib.*, 58, 59.

Creeds, formulated in the New Testament, ***P.S.***, ii., 262-5: many creeds cannot all be right, ***P.S.***, viii., 185: as well two Gods as two Creeds, ***U.S.***, 328: expressive of one idea, which they can never express fully, *ib.*, 331, 332, 336: statements chiefly negative, ***Jfc.***, 316: Creeds, the Apostles' and the Nicene, contain all that is of faith, ***V.M.***, i., 217-22: *sed contra* is original sin, the inspiration of Scripture, the Holy Eucharist, no point of faith? *ib.*, i., 222, *note:* Roman additions to Creeds, ***V.M.***, i., 224-33, *notes:* the place of Scripture in the Creed, ***V.M.***, i., 240-3, *notes:* 'a man is bound to believe *all* truth which is brought home to him, not the Creed only,' *ib.*, i., 243: freedom from symbols, abstractedly the highest state of Christian communion, 'silence as it were for half an hour,' ***Ari.***, 36-8, 133-5: ***P.S.***, ii., 27, 37: necessarily formulated in face of heresy, ***Ari.***, 142-6: bond of Christian fellowship, ***Ari.***, 146-8: to be used as tests, not of communion, but of authority, consequently not tendered to the laity, provided they do not set up counter-statements, ***Ari.***, 149, 150: Creed of Nicæa, ***Ari.***, 395: ***Ath.***, i., 57: Creed of Eusebius of Cæsarea, ***Ath.***, i., 55, 56: Creed of Nicæa not the imposition of secular power, ***Ess.***, i., 123, 124: a formal expression of the tradition of the Church, *ib.*, i., 125: Creed added to in second Nicene Council, *ib.*, ii., 7, *note:* use of, Apostles' and Nicene, ***S.N.***, 318, 319: Athanasian Creed, 'the war-song of faith,' 'the most devotional formulary to which Christianity has given birth,' ***G.A.***, 133: 'a hymn of praise to the Eternal Trinity,' ***P.S.***, ii., 270: ***Jfc.***, 316,—the damnatory clauses, ***P.S.***, ii., 270: vi., 360: ***V.M.***, ii., 178: ***G.A.***, 140, 141: Nicene Creed contains but one scientific word, 'consubstantial,'—why not the Real Presence? ***G.A.***, 144, 145.

Cremation. 'The Christian Church put aside that old irreverence of the funeral pile,' ***P.S.***, i., 275-7.

Cross of Christ, continual practice of small, distasteful duties, ***P.S.***, i., 67: *ib.*, vi., 319-21: Cross to be borne in continual remembrance, *ib.*, v., 338, 339: what carrying the cross means, *ib.*, vii., 100, 101, 110, 111: the cross a yoke, never pleasant, *ib.*, vii., 106: crosses may become temptations, *ib.*, vii., 110: 'he who has really tasted of the true Cross,' *ib.*, vii., 113: cross of present occupation, *ib.*, viii., 162, 163: St. Helena's discovery of the Holy Cross, ***Mir.***, 287-302: the Cross as a standard of battle, ***Dev.***, 173, 422, 423: its effect on a fanatic, ***L.G.***, 411, 412: Christ glories in His Cross, ***Mix.***, 315-7: Stations of the Cross, devotions for, ***M.D.***, 187-217, 221-46: Sign of the Cross, ***V.V.***, 69: Christ crucified, 'as we fix noxious birds up,' ***S.N.***, pref., viii., ix., 301: 'the Cross puts a different complexion on the *whole* of life,' ***S.N.***, 123: 'the Cross the Measure of the World,' ***P.S.***, vi., 83-93: 'His Cross has put its true value upon everything that we see, . . . it has taught us how to live, how to use this world, what to expect, . . . it is the tone into which all the strains

of this world's music are ultimately to be resolved,' *ib.*, vi., 84, 85: 'justification is the setting up of the Cross within us,' ***Jfc.***, 173-8: the Cross the Christian's portion, *ib.*, v., 295, 296.

Cyprian, St., on the Bishop as the centre of unity, Dodwell's interpretation, ***Ess.***, ii., 25-32: not St. Augustine's, *ib.*, 32, 35, *cf.* 20-5: intrinsically absurd, ***Ess.***, ii., 96-8: Cyprian careful to preserve the bond of peace with other Churches, ***Dev.***, 364: on the question of baptism by heretics, 'argued from Scripture against the judgment of the Roman See,' ***V.M.***, i., 169, 170.

Cyril of Alexandria, St., his formula, 'one Incarnate Nature of the Word of God,' ***T.T.***, 333 *sq.*: ***Ath.***, ii., 426-9: ***Dev.***, 300, 301: a Saint, yet not necessarily saintly in all his doings, ***H.S.***, ii., 341, 342, 353, 354: parallels of St. Thomas of Canterbury and St. Theresa, *ib.*, ii., 354-6: reproached by St. Isidore, *ib.*, ii., 356, 357: ***Diff.***, ii., 375: his later years perhaps far more pleasing to the Divine Sanctity than the earlier, ***H.S.***, ii., 356-8: probably thought no Council necessary in the case of Nestorius, *ib.*, ii., 348, 349: his proceedings at Ephesus, *ib.*, ii., 349-52: ***Diff.***, ii., 372-5: 'a clear-headed constructive theologian, saw what Theodoret did not see,' ***H.S.***, ii., 345: says of Blessed Mary that, considering she was a woman, it is likely that she was tempted to doubt and nearly did doubt at the Crucifixion, ***Diff.***, ii., 132-7, 143.

Davison of Oriel, ***Ess.***, ii., 375-420: greatness undeveloped, *ib.*, ii., 375, 376: 'the secrecy and solitude in which great minds move,' *ib.*, ii., 377: did not *compose* well, yet happy in single phrases, *ib.*, ii., 381-4: specimens of his style, *ib.*, ii., 386-94: his activity as proproctor, *ib.*, ii., 385: ruling idea of his life, according to Keble, 'the fixed love and admiration of heavenly things,' *ib.*, ii., 394-400: quoted, ***Dev.***, 109: supported Copleston in the controversy with the *Edinburgh Review*, ***Idea***, 158: his arguments quoted, to the effect that 'a man is not to be usurped by his profession,' *ib.*, 170-6.

Death, neglect of the dead, ***P.S.***, iii., 383-5: thought of them consoling, *ib.*, iii., 385-7: what it is to die, *ib.*, vii., 3-9: ***S.N.***, 49, 50: commemoration of the dead in the liturgy, ***D.A.***, 204, 205: ***Dev.***, 367: ***H.S.***, ii., 158: mystery of death, ***Call.***, 374, 375: terrible to die, having been 'led on by God's grace, but stopped short of its scope,' ***Mix.***, 190, 191, 235, 236: ***Dev.***, 445: prayer for a happy death, ***M.D.***, 388: 'we walk over our own dying day, year by year,' ***S.N.***, 194, 253: enjoyment of life, reluctance to quit, ***S.N.***, 50: *ib.*, pp. ix., x.: spirits of the dead live in awful singleness, ***V.V.***, 109: what they could tell us, but may not, ***V.V.***, 195, 196: the dying Christian, ***V.V.***, 323-31: death, 'as though my very being had given way and I was no more a substance,' *ib.*, 323, 324, 328: after death, *ib.*, 331-4.

Decency, apart from Christianity, exemplified in Julian, extolled by Shaftesbury, ***Idea***, 194-200: its shallowness and inefficiency, ***Idea***, 201-11: ***P.S.***, i., 30-3, 76-8, 311, 312: ii., 318: iv., 140, 160, 161, 301, 302: ***U.S.***,

40-8, 103 : ***Mix.***, 153-5 : ***Idea***, 120, 121 : worldly decorum 'a rude attempt to cover the degradation of the Fall,' ***P.S.***, viii., 266 : no fear of God about it, ***Idea***, 190-3 : nor self-condemnation, ***O.S.***, 24, 25 : insufficient for salvation, ***S.N.***, 191, 192, 322-4 : need not be a work of faith, ***P.S.***, ii., 158 : 'the national religion leads to decency, but is powerless to resist the world,' ***Mix.***, 102.

Destiny, the youth who could not escape his destiny, ***L.G.***, 101, 206, 207 : ***Call.***, 29 : ***O.S.***, 276 : ***Apo.***, 119 : not fatalism, 'fatalism the refuge of a conscience-stricken mind,' ***U.S.***, 145.

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Oakley, Ward, and the later Oxford Movement, ***Apo.***, 163-71: 'I think it was Mr. Oakley's view that he might "profess all Roman doctrine" in the Church of England: I never took this view,' ***Apo.***, 396, 397.

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